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Oral intervention from

**United Chiefs and Councils of
Mnidoow Mnisising Elders Circle**

In the Matter of

Ontario Power Generation Inc.

Proposed Environmental Impact Statement
for OPG's Deep Geological Repository
(DGR) Project for Low and Intermediate
Level Waste

Joint Review Panel

September 16 to October 12, 2013

Intervention orale par

**United Chiefs and Councils of Mnidoow
Mnisising Elders Circle**

À l'égard de

Ontario Power Generation Inc.

Étude proposée pour l'énoncé des incidences
environnementales pour l'Installation de
stockage de déchets radioactifs à faible et
moyenne activité dans des couches géologiques
profondes

Commission d'examen conjoint

16 septembre au 12 octobre 2013

Ontario Power Generation
Deep Geologic Repository Joint Review Panel
Public Hearing for Low and Intermediate Level Radioactive Waste Project

August 14, 2013

Written Submission for oral presentation

The Mnidoo Mnising elders on behalf of Anishinaabek, reviewed extensively the results of the science experts on how they have intellectually planned throughout the years, of how the environment was to form a safe and comfortable way of life for human mankind, animal life, the plant life, and the water life on mother earth.

Situations that have happened to our mother earth are devastating.

There is evidence right now in Japan as to how dangerous nuclear accidents are contaminations of the waters which is currently making the water life impossible to recover from the human intellectual mistakes. It has left the water poisoned; this is not something that the scientific experts guarantee for us the Anishinaabek people, with the Ontario Power Generation's deep geologic repository project, for low and intermediate level waste.

The Anishinaabe sacred teachings are intact where we have a proclamation for the care and protection of mother earth, which is our foremost priority when hearing of a plan to rape mother earth. The magnitude and depth of the spiritual history and heritage of the Anishinaabe is the results of centuries of fasting, meditation, consultation, dreaming, and listening to the creator who speaks to the ear and to the soul of our stewardship role here on mother earth.

This journey of life that is centered on the respect for mother earth and all living things is so that we can live in harmony with the powers of the universe guided by our creator.

Mother earth is a women most respected by the Anishinaabek. We give testimony to the harmony of the entire creation, the stars, moon, sun, the plants, and all life on mother earth which were placed here in a sacred order. We cannot take creation for granted.

We the Mnidoo Mnising elders provide the appropriate teachings that reflect our cultural sensitive manner, with safe environmental supportive position for mother earth which have proven beneficial for all citizens. This is an integral part of the treatment that allows for the understanding of the respect that all human mankind must have for the mother earth.

The Mnidoo Mnising elders are an essential link to the past and to the future which continually completes the “circle of life” that is an essential part of protection for mother earth.

We are indebted to mother earth, we equate her to motherhood and that all human mankind are the children. We are the children that must show love and gratitude. The Anishinaabek when performing the pipe ceremony offer the whiff of tobacco smoke in thanksgiving to mother earth. Every plant, animal, birds, fish, insects, and the blades of grass have a place within the universe.

The Anishinaabe prophecy is that we are free people with no authority to command to others. We are equal, we are sovereign people.

The new arrivals to our land would learn quickly to receive help from the Anishinaabe when they needed shelter, food, and medicines.

The Anishinaabe medicine men learned that the new arrivals had illnesses that were difficult to get rid of; the Anishinaabe medicine men helped them to recover using traditional medicines.

Once the new arrivals were able to recover, they wanted to pay for the help they received from the Anishinaabek; they asked the Anishinaabek how they could repay for the help they received. The Anishinaabe thought about it and said; there will be a time when we would need help. That is when the new arrivals made a promise, that when the time came that the Anishinaabe needed help they would come good with that promise.

We are now at that time, where the promise must be kept. We the Anishinaabek do not want to see harm done to mother earth with the Ontario Power Generation Deep Geologic Repository project for low and intermediate level nuclear waste.

Mother earth is a grandmother, who must be treated with respect accorded to all grandmothers. She is immensely powerful and fragile.

Anishinaabe traditional, ethical standards do not only protect the Anishinaabek, but recognize that there is interconnecting relationships to recognize mutual responsibilities amongst all people.

It is about being kind and gentle with our first mother the earth.

Listening to the heart beat of mother, the gift from our ancestors so long ago, was the heart knowledge, the real gift was in making things possible which can't be done without love.

United Chiefs and Councils of Mnidoo Mnising Elders Circle

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